إعتقاد أئمة الحديث

The Beliefs of the People of *Hadeeth*

(PART 1)

للإمام أبو بكر الإسماعيلي

(ت. 295 هـ)

By: *Imaam* Abu Bakr al-Ismaa`eeli

(Died 295 *Hijri*)

Translated by: Amr Jalal Abualrub

Biography of the author (رحمه الله):

His lineage (mostly taken from *as-Siyar* of ath-Thahabi, 14/117):

He was Abu Bakr Muhammad Ibn Isma`eel bin Mahraan an-Naisaaboori, more commonly known as al-Ismaa`eeli

His teachers:

He narrated from: Is-haaq bin Raahwiyah, Hishaam bin `Ammaar, Harmalah Ibn Yahya, `Eesa bin Zaghba, Muhammad bin Bakkaar, Abee Himmah Muhammad bin Yoosuf al-Zubaidee, Muhammad bin Ramh, Abee Na`eem al-Halabee, Abee Kareeb and others.

His Students:

Those who narrated from him are: Rafeeqah Ibraaheem bin Abee Taalib, Abu al-`Abbaas as-Surraaj, Ibn ash-Sharqee, Ahmad bin `Ali ar-Raazi, Muhammad bin al-Akhram, Da`laj as-Sijzee, Isma`eel bin Najeed, `Ali bin Hamshaath, and his son, Ahmad bin Muhammad.

Scholars' praise for him:

Al-Haakim said about *al-Imaam* al-Ismaa`eeli, "Al-Ismaa`eeli was one of his time, and the Shaykh of the *Muhadditheen* (narrators of *Hadeeth*) and *Fuqahaa'* (jurists), and the best of them with regards to leadership, honorability, and generosity." (*Siyaru A`laam an-Nubalaa'*, 16/294)

As-Sam`aani said about him, "[He is] the *Imaam* of the people of Jarjaan, and he is the one referred to in matter of *Hadeeth* and *Fiqh*… and he is the most notable that is mentioned." (*Al-Ansaab* 1/139)

Ath-Thahabi said about him, "[He is] the *Imaam*, the *Haafidh* (preserver of the *Sunnah*), the *Shaykh ul-Islaam*." (*Siyaru A`laam an-Nubalaa'* 16/292), and he said in other places, "The *Imaam*, the solid *Haafidh*, *Shaykh ul-Islaam*." (*Tathkiratu al-Huffaadh* 3/947)

As-Safdee said about him, "The *Imaam*… the *Faqeeh*, Shafi`ee the *Haafidh*." (*Al-Waafi bil-Waafiyaat* 6/216)

Al-Anaabaaki said about him, "The *Haafidh*… he was an *Imaam*, he went around the cities and met the *Shuyookh*." (*An-Nujoom az-Zaahirah* 4/140)

Ibn Katheer said about him, "The big *Haafidh*, the explorer, the traveler, he heard much and narrated, and collected and wrote [books], and he benefited much and was excellent, and he good both in criticism and theology." (*Al-Bidaayah wan-Nihaayah* 11/317)

Ibn `Abdul-Hadi said about him, "The *Imaam,* the major *Haafidh*, one of the major scholars… he was the elder of the *Shaafi`iyyah*, with regards to it." (*Tabaqaat `Ulamaa al-Hadeeth* 3/140)

Ibn Naasir ad-Deen said about him, "The *Imaam*… one of the notable preservers of the *Sunnah*, he was the Shaykh of the collectors of *Hadeeth* and jurists, and the best of them in honorability and generosity." (*Shathraat ath-Thahab* 3/72)

The Main Index:

Ibn Qudaamah, ash-Shareef Abu al-`Abbaas Mas`ood Bin `Abdil-Waahid Bin Matar al-Haashimee informed us, that Abul-Hasan Ali Bin Muhammad al-Jarjaani informed us, that Abul-Qaasim Hamza Bin Yoosef as-Sahmee informed us, that Abu Bakr Ahmad Ibn Ibraheem al-Ismaa`eeli said:

The Fundamental Beliefs Held by *Ahlul-Hadeeth*

Know, may Allaah have mercy on us and you that the *Math-hab* (way; creed; doctrine; ideology) of *Ahlul-Hadeeth*, the *Ahlus-Sunnah wal-Jamaa`ah* is acknowledgment of Allaah, His Angels, His books and His Messengers, and acceptance of what has been spoken of in the book of Allaah, and what been authenticated from the narrations from the Messenger of Allaah (ρ). There is no alteration of that which has been narrated from him and no room for rejection, since they were ordered with following the Book and *Sunnah*, and they are content with the guidance in them (the Book and *Sunnah*), witnessing that their Prophet (ρ) guides to the Straight Path and being warned about contradicting him that a trial and a painful torment will befall them.

The Statement Concerning Allaah's Names and Attributes

They believe that Allaah (Y) is called upon by his good names and is attributed with His attributes that He has named and attributed for Himself as well as what His Messenger (ρ) attributed him with. He created Adam (υ) with his Hand, and His hands are extended and He spends as He likes, without [us] knowing how, and that He (Y) ascended upon the throne and did not mention how his ascension was done.

A Mention of Some of the Specifics of His Lordship

He is the owner of His creation, and He originated them not because of a need for what He created, and there is no meaning behind His cause of their creation. He does whatever He wishes and rules as He wants, and it is not asked about what He has done, but the creation is responsible for what they have done.

Affirming Allaah's *Asmaa' Al-Husnaa* (Good Names) and *Sifaatuhu Al-`Ulaa* (His Supreme Attributes)

He is called upon by His names, and He is attributed with His attributes that He named and attributed for Himself and what He has been named and attributed with by His Messenger (ρ) and nothing in the earth or heavens makes Him weak. He is not attributed with a deficiency nor a shameful thing nor a disease, for indeed He (Y) is above all that.

Affirming the Attribute of the Hands of Allaah

He created Adam (υ) with His hands, and His hands are extended and He spends as He wishes, without any knowledge of how His hands are [like], since the Book of Allaah (Y) did not talk about it with regards to *Kayf* (*Kayf* means in this context, the fashion of His hands, but in other contexts it can mean how He does things, as will come later in the treatise inshaAllaah). He is not to believed as having (1), limbs, height width, heaviness, thinness, or the likes of these that are exampled in the creation; there is nothing like Him, blessed be the face of our Lord, the possessor of Glory and Exaltedness. They do not believe as the *Mu`tazilah* (2) and the *Khawaarij* (3) and other groups from the people of desires believe, that is, that Allaah's names are created (4).

Their Statement Concerning the Attribute of His Face, Hearing, Seeing, Knowledge, Ability and Speech

They affirm that He has a face, hearing, sight, knowledge, ability, power, speech, and not what the people of deviance from the *Mu`tazilah* and others say, rather as He (Y) said, *{And the Face of your Lord will remain.}* [55:27]

He also said, *{He has sent it down with His Knowledge}* [4:166], and, *{And they will never compass anything of His Knowledge except that which He wills.}* [2:255]. In addition He said, "*{to Allâh belong all honor, power and glory}* [35:10] and *{with power did We construct the heaven.}* [51:47],as well as, *{See they not that Allâh, Who created them was mightier in strength than them.}* [41:15].

Furthermore, He said, *{Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.}* [51:58].

So He (Y) is the possessor of knowledge, strength, power, sight, and speech, as He (I) said, *{in order that you may be brought up under My Eye.}* [20:39] and *{And construct the ship under Our Eyes and with Our Revelation}* [11:37]. He said, *{so that he may hear the Word of Allâh (the Qur'ân)}* [9:6] as well as, *{and to Mûsâ (Moses) Allâh spoke directly.}* [4:164]. He said, *{Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is!}* [36:82].

Affirming the *Mashee'ah* (Will) of Allaah

And they say as the Muslims say altogether, "Whatever Allaah wills will happen, and what He does not will, will not happen". He confirmed this by (Y) saying, *{And you cannot will unless (it be) that Allâh wills}* [81:29]

The Knowledge of Allaah

They say that there is no way for anyone neither to exceed the knowledge of Allaah, and neither does one's own action or will overcome the Will of Allaah, nor alter the knowledge of Allaah, for He is the knowledgeable and does not become ignorant or forget; He is the able and is not defeated.

The Qur'an is the Speech of Allaah

They say the Qur'an is the speech of Allaah and is not created. Rather no matter how the one who recites it pronounces it, and with what kind utterance, it is preserved in the chests, recited by the tongues, written in the *Masaahif* (Qur'an books). It is not created, and whoever says that the pronunciation of the Qur'an is created (5) then he is intending the Qur'an, and he is saying that the Qur'an is created.

The Actions of the Slaves are Created by Allaah

They say that there is no real creator except Allaah (Y) and that the gains of the slaves are all a creation by Allaah, and Allaah guides whomsoever He wishes and misguides whomsoever He wishes, and there is no <u>H</u>*ujjah* (plea) for whom Allaah (Y) has misguided, nor an excuse, as He (Y) said, *{With Allâh is the perfect proof and argument, (i.e. the Oneness of Allâh, the sending of His Messengers and His Holy Books to mankind); had He so willed, He would indeed have guided you all.}* [6:149]. He also said, *{As He brought you (into being) in the beginning, so shall you be brought into being (on the Day of Resurrection in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers))* [7:29]. *A group He has guided, and a group deserved to be in error; (because) surely they took the Shayâtîn (devils) as Auliyâ' (protectors and helpers) instead of Allâh, and think that they are guided.}* [7:30]. In addition, He said, *{And surely, We have created many of the jinn and mankind for Hell.}* [7:179] and *{No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz), before We bring it into existence.}* [57:22]. The meaning of *Nabra'ahaa* (bring it into existence), means creating it without any contradiction in language. He said about the people of *Jannah*, *{All the praises and thanks be to Allâh, Who has guided us to this, and never could we have found guidance, were it not that Allâh had guided us!}* [7:43] and *{had Allâh willed, He could have guided all mankind}* [13:31], also *{And if your Lord had so willed, He could surely have made mankind one Ummah (nation or community (following one religion i.e. Islâm)) but they will not cease to disagree.* [11:118] *Except him on whom your Lord has bestowed His Mercy (the follower of truth - Islâmic Monotheism)}* [11:119].

Good and Evil are by the Predestination of Allaah

They say that good and evil and the pleasant and bitter is from the predestination of Allaah (Y), it is past (*Maadhin*, or, given its due share in the past), and He has predestined it. They do not own for themselves neither *Dharr* (harm) nor *Nafa`* (gain), except what Allaah wills, and they are in need of Allaah (Y), and there is no richness for them at any time.

Coming Down to *as-Samaa' Ad-Dunya* (earth)

He (Y) comes down to this earth, based upon what has come in authentic news from the Messenger of Allaah (ρ) (6), without any kind of belief of *Kayf* in it (7).

The Believers Seeing Their Lord in the End

They believe in the possibility of the pious slaves seeing Allaah on the Day of Judgment, not in this *Dunya*, and the reality of it for the one who made that (meaning, here, *Eman*) a garment for him on the Day of Judgment. As He said, {*Some faces that Day shall be Nâdirah (shining and radiant). Looking at their Lord (Allâh).*} [75:22-3]. He (Y) also said regarding the *Kuffaar*, {*Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.* } [83:15]. So if the all of the believers and nonbelievers alike are not able to see Him, they would all be veiled from seeing Him. That is without the belief of *Tajseem* (8) in Allaah (Y), and without a specification for Him, rather, they see Him (Y) with their eyes, in a way which He wants, without *Kayf*.

The Reality of *Eman*

They say that *Eman* (belief) is statement, action (9), and knowledge, and it increases by obedience and decreases by disobedience; whoever obeys more, their *Eman* increases more than one who does less.

Their Statement Concerning the One who Commits a Major Sin

They say that if one from *Ahlul-Tawheed,* who prays to the same *Qibla* as Muslims, commits a sin or many sins, [be they] minor, [or] major, yet standing upon *Tawheed* to Allaah and living up to what Allaah has obligated upon them, then they are not charged with infidelity because of that [sin], and they ask for his forgiveness. He (Y) said, {…*But He forgives except that (anything else) to whom He wills…*}. [4:48]

The Ruling Behind the One who Purposely Abandons *S̲alat*

They have differed about one who purposefully left the obligatory prayers for a length of time and without any remorse. A group made *Takfeer* on them (10), because of the narration of the Messenger of Allaah (ρ) in which he states, "Between the slave and *Kufr* is abandoning the prayer" (*Saheeh At-Targheeb Wat-Tarheeb*, *H̲adeeth* no. 563 from Ibn Majah), and, "Whomever abandons the *S̲alat* then he has disbelieved" (*Saheeh At-Targheeb Wat-Tarheeb*, *H̲adeeth* no. 575), and, "Whomever leaves the *S̲alat*, I have freed the protection of Allaah from him" (*Saheeh At-Targheeb Wat-Tarheeb*, Hadeeth no. 569 from the collection of at̲-T̲abarani), and a group from them interpreted it… and with that whomever leaves it denying it, [is] as Yoosuf *`alaihis-salaam* said, {*Verily, I have abandoned the religion of a people that believe not in Allâh…*} [12:37] He left (11) the denial of *Kufr* (i.e., left the state of denial in Allaah (Y) that is *Kufr*)

The Statements of the People of Knowledge Concerning the Difference between Islaam and *Eman*

Some of them said that indeed *Eman* is statement and action, and Islaam is performing what has been ordained upon mankind to do. if he mentioned every name it is connected with the other, so it was said, The *Mu'minoon* and *Muslimoon* are single with different meanings were intended that was not meant for the other, and if one would mention both names then it is inclusive and include each other.

Many of them (12) said that Islaam and *Eman* are one, because He (Y) said, {*And whoever chooses a religion other than Islâm then it will not be accepted from him*} (source). So if *Eman* is other than it (meaning Islaam), it is not accepted, and He said, {*So We brought out from therein the believers. But We found not there any household of the Muslims except one (i.e. Lût (Lot) and his two daughters)*} [51:36-7].

Among them are those who said that Islaam is specific to submission to Allaah, obedience to Him and compliance to His Rule in that which he believes in, since He said, {*The Bedouins say: "We believe." Say: "You believe not but you only*

say, 'We have surrendered (in Islâm),' for Faith has not yet entered your hearts.} [49:14]. And He said, {*They regard as favor to you (O Muhammad (peace be upon him)) that they have embraced Islâm. Say: "Count not your Islâm as a favor upon me. Nay, but Allâh has conferred a favor upon you that He has guided you to the Faith*} [49:17]. And this is also a proof to whoever says that they are one.

Footnotes:

1) These terms are not from among the known terms to *Ahlus-Sunnah wal-Jamaa`ah* from among the *Salaf* (pious predecessors) of this nation, rather, it is from the innovated terms of the heretics, and expressing the truth with the Islaamic terms is the path of *Ahlus-Sunnah wal-Jamaa`ah*. So it is not needed for the seeker of the truth to pay attention to these types of terms and reliance upon them, and the *Imaam*, may Allaah have mercy upon him, the author, was not free from using these words. Indeed Allaah (I), is attributed with the complete attributes and is described with the exalted descriptions. So regardless of the matter, the falsehood is rejected from the one who says it, regardless of whom it may be. The Salafi rule, regarding matters like this, is that it is not permissible to reject or affirm except after elaboration and clarification of what was intended by its saying, and upon the author was to explain the rejection, other than [as what is known is that] He wanted by this rejection to close the path for the *Mu`a<u>tt</u>ilah* (those who reject the meanings of Allaah's attributes), so that they do not have an opportunity to accuse the *Ahlul-<u>H</u>adeeth* with *Tashbeeh* (likening Allaah to His creation). But if he, may Allaah have mercy upon him, held off from mentioning these terms it would have been helpful.

2) The *Mu`tazilah*: a *Kalaami* (philosophical) group that appeared in the beginning of the second century Hijri. It began in the first Abbasid Caliphate, and its name refers to two incidents that occurred. The first was the abandonment (*I`tizaal*) of its *Imaam*, Waa<u>s</u>il bin `A<u>t</u>aa', from the audience of al-Hasan al-Basree and the second is because of the statement of Waa<u>s</u>il that the one who does a major sin is neither a disbeliever nor a believer, rather, he is in a place in between the two. When Waa<u>s</u>il isolated himself from the sittings of al-<u>H</u>asan and `Amr bin `Ubaid sat with Waa<u>s</u>il, their followers were called the *Mu`tazilah*. This group relies upon *`Aql*

(logic) and were extreme in that and used it as precedence over *Naql* (the authentic reports).

3) The *Khawaarij*: Plural for *Khaarijah* (rebel), meaning a rebellious group. They became known by this term because they rebelled against `Ali, may Allaah be pleased with him, and those who were with him in the battle of *Safeen*. The *Khawaarij* have split into many groups, but are unified by their *Takfeer* of `Uthmaan and `Ali, the people of the camel and whomever is in agreement with the leadership and seeks to rectify the leaderships or either of them, as well as *Takfeer* the one who does a *Kabeerah* (Major sin), look to *al-Milal wan-Nihal* 1/114, *al-Farq Bayn al-Firaq* 72-3, *Maqaalaat al-Islaamiyyeen* 1/167, and *Majmoo` al-Fatawa* 3/279.

4) This is from the foolishness of the *Jahmiyyah* and the *Mu`tazilah* and those who follow them. This is based upon their statement about the Qur'an being created., Ad-Daarimee said in *ar-Radd `Alaa al-Mareesi*, "And al-Mareesi had a creed regarding the names of Allaah which was like his creed regarding the Qur'an; the Qur'an according to him was created, and was from the statements of man, and that Allaah did not speak a word thereof, according to him, and likewise his creed regarding the *Asmaa'* of Allaah, it is from the creation of mankind." Until he (ad-Daarimee) said, "So this which he called to is one the big fundamentals of the *Jahmiyyah*, that with it their tribulation was built upon, and what their misguidance was founded upon, and wronged many fools with this." And their doubt is, "That if they affirm for Allaah ninety-nine names that means that they are affirming ninety-nine gods", look to *Sharh Usool al-I`tiqaad* 2/215. A group from among the *Salaf* have made *Takfeer* of them. Is-haaq Ibn Raahwiyah said, "And they – the *Jahmiyyah* – arrived to the point that Allaah's names are created… and this is clear *Kufr*." Imaam Ahmad Ibn Hanbal said, "Whomever claims that the names of Allaah are created has committed *Kufr*." (*Sharh Usool al-I`tiqaad* 2/214). Khalaf bin Hishaam al-Maqree said, "Whoever said that the names of Allaah are created then his disbelief is clearer to me than this Sun." (*Sharh Usool al-I`tiqaad* 2/207).

5) Many of the people of desires claimed that *Imaam* al-Bukhari said, "My *Lafdh* (pronunciation) of the Qur'an is created", but after analysis, it is clear that alleging this statement to *Imaam* al-Bukhari is a falsehood alleged against him, may Allaah have mercy upon him, and he is free from such statements. Nasr bin Muhammad said, "I heard Muhammad bin Isma`eel al-Bukhari said, 'Whoever claims that I said that my

pronunciation of the Qur'an is created – is a liar, for I did not say that." (*Tabaqaat al-Hanaabilah* 1/277, *Siyaru A`laam an-Nubalaa'* 12/457). Abu `Amr and al-Khaffaaf said, "I came to al-Bukhari and debated with him regarding *Hadeeth* until I gave up and I said, 'O Abu `Abdillaah! Here is one who says that you said this statement.' So he said, 'O Abu `Amr! Memorize what I am saying to you: Whoever from Naisaaboor, Qooms, ar-Rayy, Hamathaan, Halwaan, Baghdaad, Koofa, al-Basra, Makkah, and al-Madeenah claims that I said that my pronunciation of the Qur'an is created then he is a Liar, for I did not say that, I merely said that the actions of the slaves are created.'" (*Taareekh Baghdaad* 2/32, *Muqaddamat Fat-h al-Baari* 492, *Siyaru A`laam an-Nubalaa'* 12/457-8)

6) In the *`Aqeedah* of the *Salaf*, the *As-haab al-Hadeeth*, 'based upon what has been authentically attributed to the prophet, peace and blessings be upon him, and Allaah (Y) said, *{Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels?}* [2:210]. And He said, *{And your Lord comes with the angels in rows.}* [89:22]. And we believe in that, all of it, based upon what has come to us.'

7) In the creed of the *Salaf*, the people of *Hadeeth*, 'without *Kayf*, because if He (I), wanted to explain to us *how*, He would have done so. So we end where He has ruled, and we stay away from likening Allaah to His creation, since we were ordered with that in His statement, *{He (Allâh) is the one Who sent down upon you the Book (Qur'ân), among them are verses that are clear, they are the foundations of the book. As well as others that are Mutashâbih (unclear). And as for those who have in their hearts a deviance, then they follow that which is unclear from it (The Qur'ân), seeking tribulation and interpretation. And none knows its interpretation except Allâh. And those who are firm in knowledge say, 'We believe in it, all is from our Lord. And none remember except those with intellect.'}* [3:7]'

8) *At-Tajseem* is an innovated term that the *Ahl al-Kalaam* invented, for it was not mentioned in the Book, nor the *Sunnah*, nor did any of the companions or the *Taabi`een* know of it, nor any of the *Imaams* of the Religion. So because of that, it is not permissible to mention it or affirm it, for Allaah is not ascribed except with that which He ascribes to Himself, or what His Messenger, peace and blessings be upon him, ascribed to him, be it a negation or an affirmation.

9) Action is two parts: Action of the Heart, and it is sincerity and intention, and the actions of the limbs, and the tongue is included in that.

10) Among them are `Umar bin al-Khattaab, Mu`aath Ibn Jabal, Ibn Mas`ood, Ibn `Abbaas, Jaabir bin `Abdullaah, Abu ad-Dardaa', may Allaah be pleased with all of them. From amongst the *Taabi`een* are: Ibraheem an-Nakha`ee, `Abdullaah bin al-Mubaarak, Ayyoob as-Sakhtiaani, Is-haaq bin Raahwiyah, Ahmad bin Hanbal, Abu Bakr Ibn Abee Shayba, and other than them, may Allaah have mercy upon them all. (look to *al-Mahlaa* of Ibn Hazm 2/242, *Ma`aalim as-Sunan* of al-Khattaabi 5/58, and *Kitaab as-Salat* of Ibn al-Qayyim, p. 37

11) It is well-known that Prophet Yoosuf, peace be upon him, was not deceived by the way of disbelief, but rather he avoided disbelief as a way of denying it, and it is known that leaving something does not necessarily mean that he fell into it first.

12) Among them is Muhammad bin Nasr al-Maroozi, Sufyaan ath-Thawree, al-Bukhari, al-Mazanee, and Ibn `Abdul-Barr, look to *Jaami` al-`Uloom wal-Hikam* p. 170, and that has been narrated by ash-Shafi`ee, look to *Fat-h al-Baari* 1/114-5.